THE CORRECT RELIGION SOLVES ALL THE PROBLEMS

A Translation Of

Ad-Dīn As-Saḥīḥ Yahilu Jamī' Al-Mashākil

By Shaykh ʾAbdurahmān b. Nāṣir As-Saʾdī

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PUBLISHER'S NOTE

I begin with every beautiful name that belongs to *Allāh*, the Most Gracious, the Most Merciful.

All complete praise is due to *Allāh* alone the *Rabb*[1] of all that exists. May blessings and greetings of peace be upon the best of His creation Muḥammad *(ﷺ)*, the last and final Messenger, and upon his family, companions and all those who follow him until the day of Judgement.

This is a comprehensive translation of the book *Ad Dīn As-Saḥiḥ Yahilu Jamī' Al-Mashākil*, The Correct Religion Solves All The Problems, by the esteemed scholar ʾAbdurahmān b. Nāṣir As-Saʾdī.

This book mentions about the biggest problems of the world and that the Islamic religion guides to that which is upright and most righteous. It provides instructions to what will benefit everyone in their present livelihood and Hereafter.

I have included a short biography and some beneficial footnotes compiled by me are marked as translator's notes [TN] to further aid the readers in their pursuit of seeking the reality of this topic.

Although every effort has been made to ensure this modern translation is as accurate as possible, if there are any obvious errors in it, then I will be deeply grateful to its readers to provide feedback and guidance.

I hope that this book benefits others. If so, then it is only a blessing from *Allāh*, and then the product of guidance from my teachers and encouragement of sincere friends. I also hope that with works like this, I can make a modest contribution to the right understanding of *Islām*. I sincerely ask Allāh to accept my meagre efforts in this regard.

I ask Allāh to make this simple endeavour a source of pleasure for us all and a source of success in the Hereafter. *Āmīn*

Abū Ubaydah Arsalān Yūnus
Rabi Uth-Thānī, 1445 *Hijrī*

1 [TN] The word *Rabb* has a vast meaning. Its detailed meaning is the Sustainer, Cherisher, Master and Nourisher.

BIOGRAPHY OF SHAYKH ʾABDURAHMĀN AS-SAʾDĪ

Name

His name is ʾAbdurahmān b. Nāṣir As-Saʾdī, also known as As-Siʾdī.

Birth

He was born in the city of Unayzah on the 12th of Muharram, in the year 1307 Hijri.

Teachers

He studied under the likes of Shaykh Muhammad ʾAbdul Karim b. Shibl, under whom he studied *Fiqh*, *Usūl al-Fiqh* and the Arabic language. Shaykh Ali b. Nasir b. Wadi, under whom he studied *Ḥadīth*, *Tafsīr*, *Usūl at-Tafsīr*, and *Usūl al-Ḥadīth*, and was also granted *Ijāẕah* in the 6 books of *Ḥadīth*. Shaykh Muhammad al-Āmīn ash-Shinqītī, under whom he studied *Tafsīr*, *Ḥadīth*, *Muṣtalah al-Ḥadīth* and the Arabic language. Shaykh Ṣālih b. ʻUthman Aal al-Qadhī, under whom he studied *Tawhīd*, *Tafsīr*, *Fiqh*, and the Arabic language.

His Books

He authored more than 40 written works in multiple fields including Tafsīr, Fiqh, *Ḥadīth*, and *Aqīdah*. Some of them are:

- *Taysir al-Karim ar-Rahman*, *Tafsīr as-Sa'di*
- *Al Manhaj al-Ḥaq*, *The Way Of Truth* poem
- *Qawa'id al-Fiqhiyyah*, *Maxims Of Fiqh*
- *At Tawḍih Wal Bayan Li Shajarah al-Īmān*, *The Tree Of Īmān*
- *Fawa'id Mustanbitah Min Qisah Yūsuf*, *Lessons Learnt From The Story Of Yūsuf (ʾAlayhisalām)*

Death

He died in the year 1376 Hijrī corresponding to 1953 at the age of 69.

INTRODUCTION

The great scholar Shaykh ʾAbdurahmān b. Nāṣir As-Saʾdī (May *Allāh* have mercy on him) said:

All complete praise is only for *Allāh* alone the Most High, may blessings and peace be upon the Prophet Muhammad *(ﷺ)* and his family and all his companions. To Proceed:

These observations are related to the discussion and subject of *Islām*. [They establish that Islam is a religion] that gives guidance to a straight path and goodness, [a religion] that will give guidance to a servant in [the problems of] his creed, his morals, his social relations, instructions to be followed and the beginning of the basics in thinking and all kinds of activities that will lead them to achieve benefits and success for the life of this world and the hereafter.

Additionally these statements contain an explanation that there is no other way to be able to successfully improve the affairs of the human race with complete improvement, without having recourse to *Islām*. As well as the explanation that all legal rules and systems that contradict the religion of *Islām* will not be able to stand upright [and constitute a basis], for both in religious and world affairs unless they derive their precepts from the teachings of the religion first.

What we put forward can be proven by the 5 senses, as well as experiences that have proven truth and harmony. What we stated above is as shown by the *Sharīʾah*, natural disposition, and common sense regarding the true nature. So in essence, the whole religion is all about goodness and improvement, preventing all kinds of harm and damage, inviting goodness and guidance and giving warnings to stay away from evil and all kinds of despicable acts.

When only a small part of it's models is seen and reviewed, which is taken from the example of its teachings, instructions and recommendations, it will be clear to every intelligent, reasonable and just person the justice and truth of this matter, that humanity as a whole needs this religion.

It is not enough for them to just take it for one circumstance and leave it in other circumstances [however they need them in each situation]. This is because the world is overwhelmed with the problems of life, while all humans are confused in the dark. If they

guide themselves in one direction they go astray in other directions. If they succeed in achieving one aspect, they fail in other aspects.

This all results from 1 of 2 things:

Firstly, being ignorant in not understanding the real evidence of the religion and what it guides to.

Secondly, having developed an arrogant and overbearing nature, having bad intentions and damaged interests towards this religion, thus preventing himself from the goodness that he already knew before he was willing to follow it, as is the reality that often happens.

Therefore, it is appropriate for us to point out several major problems of life that are very important to know, such as problems in matters of the religion, in matters of knowledge, wealth and poverty, sickness and health, in times of war and peace, when people are united and when they are divided, love and hate, and so on where people have different opinions and thoughts in solving these problems. [Concluding with] What and how exactly the Islamic religion proceeds in responding to these problems, through a correct and beautiful way in addition to the uncountable and inestimable benefits it gives them.

THE 1ST PROBLEM – THE PROBLEM RELATED TO RELIGION AND CREED

This is the most important problem in human life, all existing things are based upon it. Everything depends on the validity of [a person's] religion, its invalidity or lack thereof. Indeed, humans have diverged due to it and adopted various kinds of methods in matters of religion and belief. [However] All of them are distorted, harmful and useless except those who want to take guidance from the true religion of *Islām*. So in fact this will make him straight, enjoy righteousness, goodness and tranquillity from all sides.

Among them there are also those who are manipulated by *Shaytān*, who make them worship other than *Allāh* alone, such as trees, stones, statues, Prophets, Angels, pious people and deviant people, with the knowledge that *Allāh* is their *Rabb*, Master and Creator of them all, who has no partners.

They recognised the *Tawhīd Rubūbīyah* [i.e. *Allāh* is the only Essence who created creatures and controls the Universe] but they deviate in the matter of *Tawhīd Ulūhīyah* [i.e. *Allāh* is the only deity worthy of being worshipped in truth], namely the oneness of *Allāh* in matters of worship. They are polytheists with various doctrines and groups to which they belong. The Heavenly Books have established that they will suffer and perish.

Also, all the Prophets agree that we must call [people] to *Tawhīd* and warn [them] against polytheism; and whoever attributes partners to *Allāh* will be deprived of Paradise and doomed to Hell. Furthermore, reason, sound nature and common sense have demonstrated that polytheism, divinisation, worship of creatures and objects are vain. Therefore polytheism, according to religion and reason, is false. Certainly the ones who indulge in it will suffer and perish.

Others have believed only in certain Messengers and Heavenly Books exclusively without believing in others, although the Messengers and Books complement each other, mutually approve and agree in terms of core principles. Therefore, their acknowledgement is invalidated due to their rejections: their belief only in certain Messengers and Books is reduced to nothing by their

disbelief in other Messengers and Books. Their religion therefore remained falsified, their *Īmān* confused and their knowledge contradictory. *Allāh* the Most High says:

"**Indeed, those who disbelieve in *Allāh* and His messengers and wish to discriminate between *Allāh* and His messengers and say, 'We believe in some and disbelieve in others,' and wish to adopt a way in between – Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment."**

(Surah Nisā 4 Āyah no.150, no.151)

Allāh calls them as true disbelievers, because He knows that their claim and expression of *Īmān* and belief is false. If it had been true, they would have believed in all the facts to which the Messengers agreed upon. However they said:

"We believe [only] in what was revealed to us.' And they disbelieve in what came after it, while it is the truth confirming that which is with them…"

(Surah Baqarah Āyah no.91)

Therefore their claim to faith is a false claim, So *Allāh* says [about their lies]:

"Say, 'Then why did you kill the prophets of *Allāh* before, if you are [indeed] believers?'"

(Surah Baqarah 2 Āyah no.91)

From amongst humankind are people who invite to philosophy and the [limited] knowledge of the intellect. Therefore, they brought the most horrible errors and misconceptions. They denied the *Rabb* Almighty and rejected His existence and, let alone faith in the Messengers, the Books and the affairs of the unknown. They rejected the signs of *Allāh* unjustly, arrogantly and proudly, while believing in

themselves with certainty. They denied the knowledge of the Prophets and that which is established in the Books revealed by *Allāh*. They were proud towards them because of the knowledge which they attained in natural sciences and what follows from them and denied all the truths, except those perceived by their deficient, limited senses and experience in relation to the knowledge of the Prophets.

So, they worship nature and make it the major part of their goals and count it as part of the peak of their knowledge. They gave free rein to their instincts and were not limited by any religious legislation or human morality. The animals then became better than them, because the good morals in them dried up and they ran after bestial desires. In short, they had neither an objective to hope for nor an end to achieve:

"And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time."

(Surah Jāthiyah Āyah no.24)

The polytheists have become, despite their polytheism, better and much less bad than them. What is very surprising is that this nasty current has attracted a multitude of humans in recent years. This is due to the weak presence of religion, lack of insight, as well as traps set and plots [such as erroneous thoughts] hatched by powerful nations; the latter were the cause of destruction of many people.

As for the religion of *Islām*, it has brought humankind out of the darkness of ignorance, disbelief, injustice, transgression and all types of evil to the light of knowledge, *Īmān*, certainty, justice, as well as love and all kinds of goodness. *Allāh* the Most High says:

"Certainly did *Allāh* confer [great] favour upon the believers when He sent among them a Messenger from themselves, reciting to them His *Āyāt* and purifying them and teaching them the Book [i.e., the *Qur'ān*] and wisdom, although they had been before in manifest error."

(Surah Āal-'Imrān Āyah no.164)

[*Allāh* also says:]

"Indeed, *Allāh* orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

(Surah Nahl Āyah no.90)

[He also says:]

"Indeed, this *Qur'ān* guides to that which is most suitable."

(Surah Isrā Āyah no.9)

[*Allāh* also says:]

"This day I have perfected for you your religion and completed My favour upon you and have approved for you *Islām* as religion."

(Surah Mā'idah Āyah no.3)

[And He says:]

"And the word of your *Rabb* has been fulfilled in truth and in justice."

(Surah An'ām Āyah no.115)

That is to say: His Divine words through which He established legislations and judgments. He made them perfect and flawless in every aspect. These same words brought reliable news about *Allāh*, His *Tawhīd*, His reward and the truth of the affairs of the Unknown narrated by His Messengers. The judgments which these words comprise are all just, their commands are all marked with justice, beneficence, goodness, righteousness and reform; while its prohibitions are of very great wisdom, since they prohibit injustice, transgression and all kinds of other damage.

[*Allāh* says:]

"But who is better than *Allāh* in judgement for a people who are certain [in *Īmān*]."

(Surah Mā'idah Āyah no.50)

This constitutes [in Arabic] a rhetorical question in the sense of a negation necessarily admitted by the intellect and natural disposition. Indeed, *Allāh* never prescribes a thing while the intellect says: if only He had forbidden it. Conversely *Allāh* never forbids a thing while the intellect says: if only He had permitted it. This religion allowed everything good and beneficial and prohibited everything bad and that brings harm. [*Allāh* says:]

"Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., mentioned] in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them."

(Surah Ā'rāf Āyah no.157)

So it is the religion which directs people towards whatever is beneficial to them in their religion and worldly life, and warns them against whatever is harmful to them in their religion and life. It instructs them, in case of confusion in matters of benefit and harm, to resort to consultation, in order to obtain the predominant benefit and to repel the most harm.

It is the major and comprehensive religion. It commands us to believe in all the Books revealed by Allah and in all the Messengers He has sent. [*Allāh* says:]

"**So to that [religion of *Allāh*] invite, [O Muḥammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what *Allāh* has revealed of scripture [i.e., the *Qur'ān*], and I have been commanded to do justice among you. *Allāh* is our *Rabb* and**

your *Rabb*. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. *Allāh* will bring us together, and to Him is the [final] destination."

(Surah Shūrā Āyah no.15)

It is the great religion whose validity and perfection are recognized by the *Rabb* as well as his chosen people and the most gifted among them. [*Allāh* says:]

"*Allāh* witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. Indeed, the religion in the sight of *Allāh* is *Islām*."

(Surah Āal-'Imrān Āyah no.18, no.19)

[And He says:]

"And who is better in religion than one who submits himself to *Allāh* while being a doer of good."

(Surah Nisā Āyah no.125)

Therefore, there is no better person than the one who sincerely submits towards *Allāh*, is beneficent towards His creatures and follows His *Sharʿīāh*, which is the best of laws and the most just of methodologies; whose heart is imbued with sincerity and *Tawhīd* and whose morals and practices are straight on guidance and righteousness. [*Allāh* says:]

"[And say, "Ours is] the religion of *Allāh*. And who is better than *Allāh* in [ordaining] religion? And we are worshippers of Him."

(Surah Baqarah Āyah no.138)

It is the religion through which its followers have conquered the hearts of people through knowledge and faith and the countries through justice, mercy and guidance in favour of humankind.

It is the religion by means of which *Allāh* has reformed [and improved] beliefs, morals and the present life and [indicated how to carry out] the future life. It is through this religion that He united hearts with diverse passions.

It is the religion whose news and judgments are all and particularly perfect. It has not informed with anything except only the truth and judged with justice. No true knowledge has contradicted, even slightly, any of the news it brings and [likewise] there is no law that is better than it's laws. It's foundations and rules are valid everywhere for every era whether in the past and in the present given where the relationships maintained by individuals and groups refer, in their application, to its foundations, justice, mercy, good and beneficence take place. This is because this religion emanates from a Wise One, Worthy of praise. [*Allāh* says:]

"[This is] a Book whose *Āyāt* are perfected and then presented in detail from [one who is] Wise and Acquainted."

(Surah Hūd Āyah no.1)

"Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [*Rabb* who is] Wise and Praiseworthy."

(Surah Fussīlat Āyah no.41, no.42)

"Indeed, it is We who sent down the message [i.e., the *Qur'ān*], and indeed, We will be its guardian."

(Surah Hijr Āyah no.9)

[That is to say:] We will protect it from words that may be added or missing and from any alterations; and we will preserve it's laws from deviations and deficiency. Rather, its judgments are imbued with peak justice, righteousness and facilitation.

It is the phenomenal religion, which guides to the truth and the straight path. Honesty is it's distinctive sign, justice is it's pivot, truth is it's strength, mercy is it's essence and goal, righteousness is it's inseparable companion. Uprightness and reform are it's beauty and it's actions. Guidance and being well guided are it's provisions.

It is religion which reconciled [and united] the needs of the soul and the heart with those of the body. The commandments of *Allāh* for the Messengers, in this religion, are the same for the believers: to worship *Allāh*, to do the righteous works with which He is pleased, to eat lawful [pure] foods and to extract the riches submitted to His servants in this world. Thus, his devotees were elevated to the highest ranks and achieved true progress and prosperity.

Whoever knows something of the characteristics of this religion, will certainly recognise the great favour that *Allāh* had granted to creatures [by revealing it]. However, whoever rejects it [this religion] will be doomed to falsehood, misguidance, disappointment and loss. This is because the religions that oppose it are either based on superstitions and paganism, or on atheism and materialism. The latter make the actions of people who adopt them similar to those of animals, or even worse. The reason is that when the hearts are devoid of religion, good morals desert them and bad morals take their place. Consequently causing the individual, who adopts them, to fall into the abyss whereby their major concern and the extent of their knowledge will be to enjoy the temporary life. All complete praise is due to *Allāh* the *Rabb* of the Worlds [that has revealed this religion].

THE 2ND PROBLEM – THE PROBLEM RELATED TO KNOWLEDGE

Most people have fallen into error in defining the correct knowledge that one should seek and aspire to, thereby diverging into 2 extreme opinions. One of them being more dangerous than the other.

The first is the statement of those who only limit their knowledge to certain aspects of what is called knowledge of the *Sharʿīāh* which is related to reforming the creed, morals and acts of worship without referring to what is specified by [the understanding brought by] the *Qurʾān* and Sunnah [both of which have explained] that [what is meant by] knowledge [in general] includes sciences related to the *Sharʿīāh* and the means [that can lead to the understanding of the sciences related to the *Sharʿīāh*] as well as worldly sciences. This is the opinion of those who do not have a valid insight [and understanding] of the *Sharʿīāh*. However now they are beginning to renounce [and tamper with] this restricted meaning when they saw the great benefits that result from studying worldly sciences and when many of them became aware of the implications of the religious texts for it.

The second statement is the speech of those who limit knowledge to modern knowledge which are only a part of worldly sciences. This opinion arose from their deviation from religion, it's sciences, and it's morals. This is a fatal mistake as they made the means the end goals since they denied valid sciences and useful facts that cannot be related to modern day knowledge. They were deceived by the industries and the inventions made. These are the people referred to in the words of *Allāh* the Most High,

"…**And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule."**

(Surah Ghāfir Āyah no.83)

So they rejoiced in their knowledge [that they possessed], were arrogant due to it, and despised the knowledge of the Messengers.

That was until they were subjected to the truth [of the promised punishment] which they used to mock at. The torment that was promised to those who rejected the Messengers was inflicted upon them. They were punished in this world with a seal on their hearts, hearing and sight. Consequently they were blind to [recognising] the truth.

"..**And the punishment of the Hereafter is more severe. And they will not have from *Allāh* any protector."**

(Surah Ra'd Āyah no.34)

As for the meaning of beneficial knowledge and its name, which is proven by the *Qur'ān* and *Sunnah*, it is all knowledge that leads to high ends and produces useful things. There is no difference between what is related to this world or the Hereafter. Everything that guides to the [right] path and advances [as well as raises the level in understanding one's] beliefs, morals, and deeds is part of knowledge.

Knowledge is divided into 2 classifications:

1. [Knowledge of the] objectives
2. [Knowledge of the] means which make it possible to help achieve and obtain the objectives

Knowledge of the objectives is the knowledge [that is useful for one's religion] which makes it possible to establish the religion.

Knowledge of the means is the knowledge that can help to obtain the objectives, in this case the knowledge of the Arabic language with it's varied disciplines and the worldly knowledge which result in the benefits of knowledge about *Allāh*, His Oneness, His perfection as well as knowing about the truthfulness of [what was brought by] His Messengers.

The benefit of knowing all this is that it helps the person to be more active in his worship of *Allāh* which makes his gratitude increase, as well as his willingness to practice and uphold the religion. For *Allāh* has informed us that He has subjugated this world to us, ordered us to reflect on its creation and to take advantage of its religious and worldly benefits.

An order with a matter shows an order to that substance as well as everything that is a condition for establishing it. That means that there is a recommendation to know about the worldly sciences through which we benefit from what *Allāh* has made available to us because the benefits pf these cannot be realised spontaneously without effort, assessment and experimenting. He the Most High said,

"And We sent down iron, wherein is great military might and benefits for the people."

(Sūrah Ḥadīd Āyah no.25)

Therefore these benefits can only be achieved through knowledge of different skills related to production in order to produce them.

There are many texts from the *Qurʾān* and *Sunnah* praising knowledge and the people of knowledge as well as emphasises their preference over others. *Allāh* the Most High said,

"Are those who know equal to those who do not know?"

(Sūrah Zumar Āyah no.9)

Indeed they [the people who possess knowledge] are the people who truly fear and know *Allāh*.

"Only those fear *Allāh*, from among His servants, who have knowledge."

(Sūrah Fāṭir Āyah no.28)

He commanded the ignorant to ask the people of knowledge [i.e. scholars]. *Allāh* has prescribed several acts of worship and has pardoned [authorised some previously] forbidden things. As for carrying out something [such as an order] and forbidding something then it is not possible to conform to the order and avoid the prohibition except after knowing and becoming aware of it.

So all the *Sharʿīāh* commands and prohibitions indicate the

necessity of learning the knowledge on which they depend. He also permitted [some] transactions and prohibited [some other] transactions from which the permissible and the forbidden cannot be distinguished except with [having] knowledge. Indeed *Allāh* criticised [and condemned] those who did not know the regulations that have been revealed to His Messenger through the Book [*Qurʾān*] and Wisdom [Sunnah].

Among this *Allāh* commanded *Jihād* in several *Āyāt*. He ordered to prepare all possible power to confront the enemy and to be on guard against them. This can only be achieved by learning the techniques of war and the expertise [related to the military and weapons production] on which strength and caution depend.

He commanded us to learn trade and the principles of economics to the point of ordering the young orphan children to be interjected, taught how to trade and how to earn their living. He the Most High said,

"And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them."

(Sūrah Nisā Āyah no.6)

So He does not command to hand over their property to them until they are considered in having the capacity and understand how to earn a living and commerce.

This perfect *Sharʿīāh* therefore orders to learn all the beneficial knowledge, among which are: knowledge of *Tawhīd*, foundations of the religion, knowledge of the sciences related to *Fiqh* [Jurisprudence] and *Ahkām* [Rulings], the disciplines of the Arabic language, knowledge of the sciences related to economics and politics and knowledge which reforms [and improves] societal and personal relationships.

There is no knowledge that is useful in religion or the world except that this *Sharʿīāh* commanded, encouraged and recommended it [to be studied]. As a result the religious knowledge, worldly sciences, religious laws and worldly knowledge are all collected within it. In fact, the *Sharʿīāh* also classifies knowledge that is related to the

worldly sciences that bring benefits to being an integral part of religious knowledge.

As for the extremists, they limited themselves to some religious knowledge and consequently fell short and made gross mistakes.

As for the materialists, they limited themselves to certain worldly sciences and denied all other sciences consequently becoming atheists and become corrupt in religion and morals. Their knowledge only produces a product without any value that does not purify the minds and souls, and does not nurture morals. Consequently, it brought them more harm than benefit. Although they benefited from progress in terms of endorsing industries, inventions and their related effects however because of this they were harmed by it from 2 aspects:

1. These have become the source of a great calamity which befell them and all humanity due to obliteration, destruction and the devastating wars that resulted.
2. They became impressed by and proud of the results they have achieved and underestimate [and despise] the knowledge of the Messengers *('Alayhimusalām)* and affairs of the religion.

[*Allāh* says],

"Indeed, those who dispute concerning the signs of *Allāh* without [any] authority having come to them – there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in *Allāh*. Indeed, it is He who is the Hearing, the Seeing."

(Sūrah Ghāfir Āyah no.56)

"And We made for them hearing and vision and hearts [i.e., intellect]. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of *Allāh*; and they were enveloped by what they used to ridicule.

(Sūrah Aḥqāf Āyah no.26)

"And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule."

(Sūrah Ghāfir Āyah no.83)

So it becomes clear after we have stated that the knowledge which is useful in the immediate and the future is the knowledge brought by the Book [*Qur'ān*] and the Sunnah of *Allāh's* Messenger (ﷺ). They include and embrace all beneficial knowledge and the correct know-how without distinction between the fundamental and branches, nor between the religious and the worldly, just as its creed embraces *Imān* in every truth and reality as well as in every book sent down by *Allāh* and with all the Messengers *('Alayhimusalām)* that *Allāh* has sent, and all complete praise is due to *Allāh* alone.

THE 3RD PROBLEM – THE PROBLEM RELATED TO WEALTH AND POVERTY

People's intentions, their policies and perspectives regarding the issues of wealth and poverty have varied according to their personal aims and not according to the conformity to the truth and their consideration for the overall public interests. They then missed the right path, since they did not conform to the guidelines of the Islamic religion. Their ideologies diverged and they acted accordingly [based on the understanding they have] resulting in widespread evil. Major conflict occurred between those who claim to alleviate poverty, defend the poor and [act as champions for] workers and those who miserably cling to wealth and money. They have long speeches about that, all of which are wrong and misleading. *Allāh* guided the believers to the straight path in all their affairs in general and in this matter in particular.

All complete praise is due to *Allāh* that the *Sharʿīāh* brought goodness [and benefit] to the rich and the poor according to their circumstances. Whereas *Allāh*, the Most High, has decreed that the creation are of different statuses. Some of them are rich and some are poor, some are honourable and some are despicable due to great wisdom and secrets that are difficult to describe [and express]. So *Allāh* binds some of them to each other with a very strong bond, subordinating some to the interests of others so that they can exchange fair benefits between them because each needs the other.

The wise Lawgiver first legislated that they [the rich and the poor] should be brothers, and not to exploit each other personally. Rather, He instructed each of them to perform towards the other his religious duties, through which harmony is achieved and life is sustained.

He commanded everyone to focus on universal public interests that benefit both parties, such as physical worship, charitable projects, *Jīhād* and resistance against enemies, and repelling their aggression by every means, each according to his ability and capacity. Some physically and with money, others physically [only], others with money [only], others with their position and management, and others with learning and teaching. This is because the goal is the same, the

interests are common, the objective is respectable, and the means to achieve it have integrity.

Then he made it obligatory to pay *Zakāh* on the wealth of the rich, according to the details established in the religion. He made its purpose to meet the needs of the needy, and to achieve religious benefits based on issues of this world and religion.

He encouraged charity at all times and on every opportunity and commanded to meet the necessities of the needy, to feed the hungry, to clothe the unclothed, and to relieve the necessities of the needy. He also obligated distinct expenses for the family and children, and everything related to them, as well as carrying out the commitments of all transactions that occur between people. Moreover He commanded them, however, not to rely on their [own] ability and strength to gain this world, and not to look for stability and reassurance at their possessions. Rather they should constantly rely on *Allāh* and seek favour, facilitation and help from Him. They should thank Him for the favours He has bestowed upon them and distinguished them in terms of possessions and wealth. He obligated for them to not violate His limits and not indulge in extravagance and excessiveness which will ultimately cause harm to their morals, wealth and all their circumstances. Rather, they should be as *Allāh* the Most High said,

"And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate."

(Sūrah Furqān Āyah no.67)

He commanded them that their pursuit of wealth and the world be a principled and honest one, so that they should not be tainted by illicit gains such as those derived from usury, gambling, deception, fraud, or deceit. Rather, they should adhere to the fair regulations of the *Sharʿīāh* in their dealings, just as they refer to that in their worship. He commanded them to look at the poor with compassion and kindness, not with cruelty, harshness, selfishness, arrogance, wickedness and belittling them.

Due to these wise instructions, religious wealth is of the pinnacle

of nobility and completely valid. In circumstances like this wealth becomes characterised by a praiseworthy description and an attribute of perfection, being commendable and noble. This is because the *Sharʿīāh* has refined and defined it so it has encouraged [and educated] people to distance themselves from their bad [qualities] and recommended to acquire virtuous [and praiseworthy] qualities.

As for what the *Islamic* religion has done for the poor, it commanded them and everyone who has not fulfilled their inner wishes to be patient and satisfied with His decree and administration, and to acknowledge that *Allāh* is All Wise in deciding this matter, and there are various benefits in it.

"But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And *Allāh* knows, while you know not."

(Sūrah Baqarah Āyah no.216)

This view of theirs removes the sadness that falls in the hearts which causes helplessness and laziness. Then He commanded them not to look at the creation to eradicate their poverty and needs, and not to ask them except where there is no choice and when it is necessary to do so. That they should ask *Allāh* alone, without any partner, to eradicate their poverty with the means He has made that prevent poverty and achieve wealth. There are various actions and causes. Everyone engages in the cause [and work] that suits themselves according to their [ability] and condition. So with this, he can benefit and be liberated [and independent] from the slavery of creation, training himself to have strength and be active, and getting rid of feelings of laziness and reluctance [to work].

In conjunction with that, there is no envy in their hearts for the rich due to what *Allāh* has bestowed upon them of His bounty [and favour].

"And do not wish for that by which *Allāh* has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask *Allāh* of His bounty. Indeed *Allāh* is ever, of all things, Knowing."

(Sūrah Nisā Āyah no.32)

He commanded them to be wise [and honest] in their work, contracts, and businesses, and not to rush into earning their living by indulging in despicable gains that destroy [and compromise] religion and the world.

He also commanded them to do 2 things that would help them endure [and cope with] the hardship of poverty: being economical in their living, and being content with *Allāh's* provision. A little income with wise economy can become plentiful, and contentment is an inexhaustible treasure and affluence without money.

How many poor people who are economical with their money and content [with little] do not envy the rich and affluent, nor are they dissatisfied with the small amount of livelihood they have?

When people of poverty are guided by the instructions of the religion, such as patience and clinging firmly to *Allāh*, freedom from the slavery [and dependence] of the creation, applying himself to being diligent in noble and beneficial works, and being content with the grace of *Allāh*, the burden and hardship of poverty will ease for them. Despite this, they still strive to attain wealth, [always having] hope in their Rabb, waiting for His promise, while fearing Him for indeed,

"And whoever fears *Allāh* – He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon *Allāh* – then He is sufficient for him."

(Sūrah Ṭalāq Āyah no.2 to no.3)

So these religious teachings and guidance from *Allāh* and His Messenger (ﷺ) for the rich and poor provide them with all kinds of good things, prevent them from evil and harm, and produce the most beautiful results for them, both immediate [on Earth] and long-

term [in the Hereafter]. This is the only solution from the Glorious *Rabb* to the problem of wealth and poverty. Any other solution is distress, misery, pain and destruction. *Allāh* alone is the source of success.

Similar to this issue is the issue of health and illness. So indeed the Islamic *Sharʿīāh* brought the most perfect teachings regarding it. It ordered everything that preserves and develops health, as well as what repels illnesses or alleviates them as much as possible. This context is covered with beneficial guidelines, focusing on preserving and developing health, protecting oneself from all harmful substances and harmful things, and striving to protect oneself from diseases before they occur and treating them after they occur. However with all that, it has commanded to trust in *Allāh*, to rely on Him, and to know that He, the Almighty, is the Giver of blessings and the One who prevents all kinds of disasters with His kindness, ability, and mercy because He made it one of the many reasons that *Allāh* taught His servants, and commanded them to follow. He also commanded resisting diseases with things other than physical medicines [and treatment]. He commanded to be patient in the face of adversity, out of *Imān* in Him and hoping for His reward.

In this way, the hardship of diseases is reduced due to the *Imān*, certainty, and reward that comes to the patient who seeks reward in this world and the Hereafter. Likewise it also commanded the individual to rely very strongly on *Allāh* when calamities and tragedies arise, and that a person should not surrender [to these circumstances] which weaken his heart and will, and be seized by imaginations that are deadly diseases. How many simple illnesses have become more severe [to handle] because of the weakness of the heart which allows itself to be carried away and deceived by delusions and imaginations. How many major illnesses have had less hardship and ease when the heart relied on *Allāh*, its *Imān* and trust were strengthened, and the fear of it was removed. This is something that can be experienced, seen and felt.

Therefore the Islamic religion commands 2 things at the same time: to implement useful means and to rely on *Allāh* and attaining benefits and warding off harm, according to one's ability. Likewise the *Sharʿīāh* of *Islām* establishes the most perfect teaching in the context of blessings, affluence, hardships, and calamities.

Allāh and His Messenger (ﷺ) commanded receiving blessings without losing the sense of need to *Allāh* for them and to fully acknowledge *Allāh*'s grace by appreciating and facilitating them. To thank Him for the blessings that have been given with continuous gratitude, to use them for what they were for, to take help from them [as a means] in worshiping *Allāh*, and for the servant to be neither evil nor arrogant, but rather humble and thankful [due to the blessings with him]. He commanded the servant to seize the beneficial opportunity for blessings, and thus gain benefits in this world and in the Hereafter. Additionally, to seize the opportunity of wellness, health, strength, uniqueness, position and children in such a way as not to harm others, not neglect them to the extent that they are present and temporary blessings, but rather extract from them lasting blessings, successive goodness, and continuous benefit.

In the *Hadith*,

"Take advantage of 5 things before 5: your youth before your old age, your health before you are sick, your free time before you are busy, your wealth before your poverty, and your life before your death."[2]

So when the servant knows the intended purpose of the blessings, and that they are intended as a means gain the good things of the Hereafter, 2 things come together in his favour: enjoying them in the present life, and benefiting from their goodness in the Hereafter. He performs its obligatory and optional duties, and thus it becomes a true blessing, both religious and worldly. Contrary to the situation of those who deviate from what the *Sharī'ah* has brought, who enjoy it as wild animals enjoy it, and consume it according to bestial lust. The blessings that come to them are brief and disappear easily, leaving them with nothing but heartbreak and remorse. The former share in immediate enjoyment and perhaps they would surpass [the latter] by having serenity of the heart, tranquility of the soul, and safety from panic and greed.

As for calamities, since no one is safe from them, *Allāh* the Most Wise Legislator has provided the solution for them, and guided His servants to patience and submission, and to seek reward for them. That the servant should not face them with anxiety, despair, and

[2] [TN] *Saḥīḥ at-Targhīb Wat-Tarhīb Ḥadīth* no.3355, *Ṣahīh ul-Jami'Ḥadīth* no.1077

weakness of soul, but with firm trust in *Allāh*, and sincere *Imān* which will lighten the burden, lessen its hardship, and the reward and increase in *Imān* will be achieved many times greater than what happened due to the calamity. *Allāh* the Most High says,

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return". Those are the ones upon whom are blessings from their *Rabb* and mercy. And it is those who are the [rightly] guided."

(Sūrah Baqarah Āyah no.155 to no.157)

Allāh the Most High says,

"Indeed, the patient will be given their reward without account [i.e., limit]."

(Sūrah Zumar Āyah no.10)

[*Allāh* the Most High says,]

"If you should be suffering – so are they suffering as you are suffering, but you expect from *Allāh* that which they expect not."

(Sūrah Nisā Āyah no.104)

So look at these wise teachings from the guidance of the *Sharī'ah* when receiving blessings, pleasures, difficulties and harms. How do you see that hearts are reassured, life is beautiful, goodness is present and hoped for, and success is continuous. [The Prophet (ﷺ) said,]

"How amazing is the matter of the believer for there is good in every affair of his. If he has an occasion to feel delight, he shows gratitude, thus there is a good for him in it. If he gets affected by distress and endures it patiently there is a good for him in it.

This is not the case with anyone else except in the case of a believer.[3]

So what difference is there then between sublime situation compared to the state of those who deviate from the religion, who, when they are endowed with blessings, rejoice in them like animals, show themselves arrogant towards the people and transgress all limits. When calamity befalls them, they panic and become weak, and perhaps the situation leads them to suicide, due to lack of patience, as well as being alarmed with anxiety that cannot be tolerated [as they are not resilient enough] when faced with difficult situations. We ask *Allāh* to protect us.

[3] [TN] *Saḥiḥ Ibn Hibbān Ḥadith* no.2896 and it is *Saḥiḥ* on the conditions of Muslim. *Saḥiḥ Muslim Ḥadith* no.2999 with a slight difference

THE 4TH AND 5TH PROBLEMS – THE PROBLEMS RELATED TO INTERNAL AND EXTERNAL POLITICS AND IT'S CONSEQUENCES

The *Sharʿīāh* of *Islām* establishes political issues in the most complete way, and has provided all guidance that should be conducted with Muslims and with others [non-Muslims] in the best and fairest structure. It has combined mercy and strength, gentleness and compassion, and kindness for creation, no matter what the circumstances may be. If this is not possible, strength should be used wisely and justly, not unjustly and violently.

"Indeed, *Allāh* orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. And fulfill the covenant of *Allāh* when you have taken it, [O believers], and do not break oaths after their confirmation while you have made *Allāh*, over you, a security [i.e., witness]."

(Sūrah Naḥl Āyah no.90 to no.91)

So *Allāh* commanded justice, kindness and mercy to everyone, especially relatives and those who have rights towards a person. He forbade immorality and transgression against people, including their blood, their wealth, their honour and their rights. He ordered the fulfilment of contracts and keeping them, and warned against breaking them. These matters are commanded and prohibited, some of which are clear and mandatory prescribed for Muslims to conduct, and have neither the choice nor the right to oppose them. This concerns the things that the Sharia has cited precisely, and whose explanation has not been entrusted to anyone.

This type is included in the *Āyah* where *Allāh* says,

"It is not for a believing man or a believing woman, when *Allāh* and His Messenger have decided a matter, that they should

[thereafter] have any choice about their affair. And whoever disobeys *Allāh* and His Messenger has certainly strayed into clear error."

(Sūrah Aḥzāb Āyah no.36)

[*Allāh* says],

"But no, by your *Rabb*, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."

(Sūrah Nisā Āyah no.65)

"And if you disagree over anything, refer it to *Allāh* and the Messenger."

(Sūrah Nisā Āyah no.59)

"And in anything over which you disagree – its ruling is [to be referred] to *Allāh*."

(Sūrah Shūrā Āyah no.10)

Indeed this great type [of commandment] has been verified, all complete praise be to Allāh, and is proven to be consistent with justice and wisdom, and is in harmony with that which benefits and averts corruption.

The second type are matters that are doubtful in their origin, or in their application to reality, and the introduction of things related to them by rejection or affirmation and by request or avoidance. In this they have been commanded to consult about it, to look into it from all its aspects, to consider the conditions and rules that depend on it, the goals that result from it, objectives, comparing benefits and harms, and giving preference to the most beneficial ones.

Allāh the Most High says,

"…and consult them in the matter."

(Sūrah Imrān Āyah no.159)

"…and whose affair is [determined by] consultation among themselves."

(Sūrah Shūrā Āyah no.38)

In this type, the *Sharī'ah* has broadened the matter, after deciding the rules and foundations that are appropriate for every time and place, no matter how conditions change or how things develop. If the rules of the *Sharī'ah* are applied in both general and detail matters, then conditions will be good, the world and religion will be upright, the affairs of the people will be rectified, and evils and harms will be averted from them. However it needs to hold councils that bring together rational and knowledgeable people, those who have clean minds, a broad view of the future, sound opinions, and a wide-ranging vision, in which internal issues are examined one by one. A study that includes all aspects of the issue, and it is depicted as it should be, by carrying out planning to a certain extent and then accomplishing it if the objectives can be achieved, as well as the description. It entails total and partial benefits in addition to wellbeing. Researching the best and easiest way to achieve it. Examining the harmful issues that require amends, by tracing its causes and the sources from which it poured out from, and resolving them as much as possible, then striving to eliminate them completely if possible, otherwise by mitigating and softening them. *Allāh* the Most High says,

"So fear *Allāh* as much as you are able."

(Sūrah Taghābun Āyah no.16)

He (ﷺ) said,

"When I order you to do something, then do as much of it as you can."[4]

Among the greatest principles of the *Sharī'ah* principles is encouraging Muslims to practice their religion, to fulfill the rights of *Allāh* and by worshipping Him [alone], to fulfill the rights of His servants, encourage agreement and unification of the discussion, strive for causes of understanding and love, and remove grudges and envy. *Allāh* the Most High says,

"The believers are but brothers."

(Sūrah Ḥujurāt Āyah no.10)

"When you were enemies and He brought your hearts together and you became, by His favour, brothers."

(Sūrah Āl 'Imrān Āyah no.103)

"So fear *Allāh* and amend that which is between you and obey *Allāh* and His Messenger, if you should be believers."

(Sūrah Anfāl Āyah no.1)

"And do not be like the ones who became divided and differed after the clear proofs had come to them."

(Sūrah Āl 'Imrān Āyah no.105)

"And hold firmly to the rope of *Allāh* all together."

(Sūrah Āl 'Imrān Āyah no.103)

There are other texts indicating this great principle, by which

[4] [TN] *Saḥiḥ Bukhārī Ḥadīth* no.7288 and *Saḥiḥ Muslim Ḥadīth* no.1337

conditions are improved, and by which Muslims rise to the highest perfection.

Allāh the Most High says,

"O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful. And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient. And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allāh. And Allāh is encompassing of what they do."

(Sūrah Anfāl Āyah no.45 to no.47)

So he commanded obedience to Him and obedience to His Messenger (ﷺ). This includes all the religion. He forbade the conflict that causes division of hearts and the occurrence of enmity that degrades morale of people. He commanded frequent remembrance of Him as a means of help in every matter, and patience on which every matter depends.

He commanded sincerity and honesty, and forbade what contradicts them such as hypocrisy, pride, arrogance, bad intentions, and the desire to mislead people. *Allāh* the Most High says,

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy."

(Sūrah Anfāl Āyah no.60)

So He ordered to prepare all possible power. This includes political and moral strength, industrial strength, the preparation of weapons, and everything that strengthens oneself against the enemies and intimidates them. This includes everything that has been produced and will be produced related to war regulations, military systems,

military skills, various weapons, fortresses and strong defences in the face of the evils of enemy attacks.

Allāh the Most High says,

"O you who have believed, take your precaution."

(Sūrah Nisā Āyah no.71)

These matters [and commands] are appropriate for every time and place according to the circumstances. So look at how the *Sharī'ah* teachings are the only reason and the ideal method for conducting the most effective way to gain internal and external political power. Perfection and righteousness are acquired by being guided by their fundamental and subsidiary principles. The resulting deficiency and probable shortcomings are due to neglect and not caring for it.

Among the *Sharī'ah* policies is that *Allāh* has guided His servants to determine their overall common good [for public interests] by having each discipline of this policy be taken care of by a group of people that will undertake to understand its reality, what it depends on, and what it will achieve and complete with, and that these people strive and apply themselves to develop it as much as possible.

Allāh the Most High says,

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong."

(Sūrah Āl 'Imrān Āyah no.104)

Allāh the Most High says,

"And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn [i.e., advise] their people when they return to them that they might be cautious."

(Sūrah Tawbah Āyah no.122)

There is no doubt that carrying out common good for public interests in accordance with the way that *Allāh* has guided us to [and recommended] is the only reason for religious and worldly perfection, as is seen and experienced by everyone.

Among these is the saying of *Allāh* the Most High,

> **"Invite to the way of your *Rabb* with wisdom and good instruction, and argue with them in a way that is best."**

(Sūrah Naḥl Āyah no.125)

This invitation includes Muslims who have violated some matters of the religion as well as inviting the disbelievers. The former are invited to perfect their religious practice and the latter are invited to embrace the religion of *Islām*, through which humanity gains salvation. This invitation is made based on wisdom, which is the closest method and the most successful means by which good can be attained or perfected, and evil removed or reduced, according to time and place, according to people, circumstances, and developments.

The same applies to good counsel, and counsel is an explanation [demonstration] and clarification of the benefits and harms, while mentioning the beneficial fruits that result from the benefits and the evils that are associated with the harms in the present life and Hereafter. *Allāh* calls it as a good counsel because it is good in itself and its path is also good. This is achieved through gentleness, kindness, forbearance, patience, and following the methods of preaching. Likewise, if there is a need to debate whilst preaching to convince the person being invited, [then] ensure the debate is done in the best way. The person being debated is called to the truth, the advantages of the truth and the harms against it are demonstrated to them, and whatever doubts the opponent objects to are responded to. All of this with kind words and good manners, not with violence, harshness, roughness or insults because the harm from that is enormous.

"So by mercy from *Allāh*, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them."

(Sūrah Āl 'Imrān Āyah no.159)

Let us suffice in this example as it achieves what is intended. *Allāh* knows best. May *Allāh's* peace and blessings be upon Muḥammad (صلى الله عليه وسلم).

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